

MICHIGAN FARMER

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DETROIT, JUNE 2, 1885.

THE HOUSEHOLD---Supplement.

A WOMAN'S COMPLAINT.

I know that deep within your heart of hearts
You hold me shined apart from common things,
And that my step, my voice, can bring to you
A gladness that no other presence brings.

And yet, dear love, through all the weary days
You never speak one word of tenderness,
Nor stroke my hair nor softly clasp my hand
Within your own in loving, mute caress.

You think, perhaps, I should be all content
To know so well the loving place I hold
Within your life, and so you do not dream
How much I long to hear the story told.

You cannot know, when we two sit alone
And tranquil thoughts within your mind are
stirred,

My heart is crying like a tired child
For one fond look, one loving, gentle word.

It may be when your eyes look into mine
You only say, "How dear she is to me!"
Oh, could I read it in your softened glance
How radiant this plain old world would be.

Perhaps, sometimes, you breathe a secret prayer
That choicest blessings unto me be given,
But if you said aloud, "God bless thee, dear!"
I should not ask a greater boon from Heaven.

I weary sometimes of the rugged way,
But should you say, "Through thee my life is
sweet,"

The dreariest desert that our path could cross
Would suddenly grow green beneath my feet.

'Tis not the boundless waters ocean holds
That give refreshment to the thirsty flowers,
But just the drops that, rising to the skies,
From thence descend in softly falling showers.

What matter that our granaries are filled,
With all the richest harvest's golden stores,
If we who own them cannot enter in,
But famished stand before the close-barred
doors.

And so 'tis sad that those who should be rich
In that true love which crowns our earthly lot,
Go praying with white lips from day to day,
For love's sweet tokens, and receive them not.

—The Advance.

THE BUTTER BUSINESS.

The question of the disposal of the butter to be made on the farm during the coming summer months, is already beginning to perplex the minds of farmers' wives, and the possibility of securing a steady market at good rates commands a good deal of anxious thought. The "butter substitutes" are crowding the low grades of butter to the wall, for many prefer the sweet, fresh "substitute," to the rancid, re-packed, over salted butter of commission houses. It is to the interest of every farmer's wife that her neighbors shall make good butter, for every pound of poor butter which they put upon the market hurts the sale of her product. It is the "shoe box"

butter of country stores that demoralizes the city market, and the "shoe box" stuff is the *omnium gatherum* of country neighborhoods. It ought to be the ambition of every butter-maker to keep out of the shoe-box. To this end there must be excellence and uniformity of product. There must be enough cows kept to make it an object to give the making that attention and care necessary to success. Butter-making was the subject of so animated a discussion in our Household last summer, that we need not now renew it; the great question is where and when and how to market it.

First, if possible, secure a home market for your surplus. If you make small quantities and have not good facilities and improved appliances for manufacture, it is a mistaken ambition to seek a city market. It costs more than it comes to. Make your market in a near-by town, supplying hotel, boarding house or private family. These opportunities are generally neglected by farmers' wives, many thinking a far off market or the greater demand of a large city must be more profitable. A sale can generally be made to private parties at a slight advance over grocers' retail prices; or at all events the rates at which the grocer sells to his customers can be secured, and these are always an advance on the prices paid to producers; there must be "a margin for handling." Then too, money is paid, which is a gain over being obliged to "trade out" the proceeds.

If the butter made is sufficient in quantity, first class in quality, and uniform in both respects, it may pay to seek a city market. There are two ways of doing this. One is to ship the butter to some commission merchant, writing him that the butter is "gilt edge," and is to be sold at a certain price, "please remit cheque promptly." The commission man will smile at your ignorance, sell the butter on its merits, and the amount remitted—minus commission—will cause the gravest suspicions in regard to the honesty of the consignee. The other, and the right way, is to go into the city or town where you desire to market your butter, with a sample of it, and make the best bargain you can, personally, with commission men or wholesale or retail grocers. You must be able to guarantee that future shipments shall equal, in every respect, the quality of the sample, and you must live up to your guarantee, if you do not, your butter man can refuse to receive the goods. Commission men and grocers are

connoisseurs in butter. It is their business to handle it, it is to their interest to obtain as large a supply of *first class* butter as possible, for it is rarely that the supply of strictly fresh "gilt edge" exceeds the demand. But if you contract with them you must not expect them to receive any excuses for "off" quality of a churning, etc. "Business is business" in butter as in other things, any deterioration in quality is quickly detected and your customer is lost. Live up to your agreement in all points; do not be blind to faults in your own product, but if your butter for any reason fails to equal your representations, don't send it on, thinking the dealer will not find it out. It will come back on his hands if it does not equal the guarantee he gives on the strength of yours, and when it does so come back he'll "go back on you." Remember that it is more to your advantage to deal with a reputable, well-established firm, who will treat you honorably, give you just weight and make remittances promptly, than with a firm who will promise to pay a cent more on a pound and make it up three times over by the "tricks of the trade."

It is at once useless and inconsiderate to call on a friend or acquaintance in town to find a market for you. No one can or will take the interest in the matter that you do yourself, and by the time you have spent a day running round town, you will conclude that to demand such a day's work from an acquaintance, or as is sometimes done, from strangers, is a severe test of willingness to oblige. Moreover, with the best of intentions, another cannot manage the business satisfactorily, nor, what is important, guarantee the excellence and uniformity of the butter another is to make. If the securing a city market is an object to you, it ought to be enough of an object to be worth the personal effort of a trip to the city, and the securing terms for yourself.

THE lady who desired information on turkey raising is referred to the article "How to Raise Turkeys," in last week's FARMER. Its directions are full and explicit as may well be, and will assist the novice to all but the wisdom to be gained by experience.

CAN none of our practical housekeepers reply to "Wool's" query on how to prepare wool for quilts, in the Household for May 5th? We hope some one will answer. Now wool is so cheap, if farmers' wives knew how to prepare wool for matresses it might be a good thing.

THE "MIND CURE."

Some time ago one of the Household contributors sent to the Household Editor a circular containing press notices of Mrs. Eddy's book, "Science and Health," and asking attention to the new doctrines therein enunciated. Mrs. Eddy is President of the Massachusetts Metaphysical College, in which she teaches "Christian science," and on the principles of this science is founded the new "metaphysical cure," or "mind cure." The idea is that mind is superior to matter and that the latter is, or may be, governed by the former; that matter cannot of itself become diseased, but only through the mind; that medicine, being matter, can of itself do nothing, but, since mentality is stronger than matter, the sick may be healed by the influence of a strong mind, exerted to conquer the disease. The principle of healing being mind, the advocates of this doctrine discard every form of medication, hygiene, dieting, bathing, manipulation, etc., and rely entirely upon the might of mind exerted upon the matter of our bodies. Medicines have no effect upon the conscious mind, which is affected by matter only of its own volition. No effort of the mind of the patient is required, the physician does it all. This brief synopsis of the principles of the "mind cure" is taken from the statement of one of its physicians.

It has always been understood that the mind has a great influence upon the body. We have many striking examples of the power of imagination upon the physical nature. Most of us remember the story of the criminal who died from exhaustion because he believed the steady drip of water from a sponge into a bucket was the flow of his life blood; and the soldier who, stuck by a spent cannon ball, thought his legs had been shot away and called to his comrades to bring it with them from the battle field. In epidemics of contagious diseases, many fall victims through their terror. An Eastern fable represents Death as assigning a certain number of victims to Cholera. After the plague ceased, Death reproached Cholera with having slain ten times its allotment. "Not I," said Cholera, "I only slew my hundreds; Fear killed the rest." There are many instances on record where chronic invalids, bed ridden for years, have forgotten their ailments under the influence of strong emotional excitement, such as great grief, or joy, or danger, or powerful religious enthusiasm.

That some who consider themselves invalids, unable to bear their part in life, unfit for exertion, are so because they think so there is no doubt. They have allowed the body to languish under a feeble will power; they have dwelt upon their "symptoms" till they have produced a diseased or weak condition of the mind, which reacts upon the body. We all know the effort of will required to exert one's self after a long and enfeebling illness; we all know, too, how a courageous mind fights death, resolved not to die, and how even the grisly enemy of mankind seems to respect an indomitable will. Nervous, hys-

terical, hypochondriacal patients, natures absorbed in self, are most prone to become victims to this mild form of mania, and to such minds and bodies the "metaphysical," or "mind cure" will prove most beneficial. We shall give it considerable credit if it prevents or cures imaginary illnesses.

There are a great many women practicing the "mind cure" who never heard of it under that name. The little woman who rises with throbbing temples and stomach in commotion, and by her will-power fights off the demon and accomplishes her tasks because she knows there is no one to whom she can delegate them, accomplishes a metaphysical victory, though possibly she might be much puzzled to define the high-sounding term. She had only to let her will surrender to her physical ailment, only to "give up" and lay her head again upon her pillow, to be really sick for the day. That old New England term, "grit," seems to have been synonymous with our grandmothers for what a more florid civilization calls "metaphysical science" applied to health. So far as strengthening the mind to govern the body wisely, and vanquish semi-imaginary ailments is concerned, we are in hearty accord with the principles of "Christian science."

If the theories of the disciples of the "metaphysical cure" could be realized and made to work, we might dispense with the three d's—drugs, doctors and disease. But unfortunately, we are made to feel at the outset that they claim too much. We must not attempt to make a few general truths into a detailed science, nor delude ourselves into believing because it can do certain things, all other things are possible to it. One of these "metaphysical doctors" professes to believe that if a dose of arsenic were taken unconsciously, it would have no effect upon the educated mind. The statement is explicit: "The mind, if properly educated, could prevent any bad results." Yet we question if even the sponsor of Christian science would take a dose of arsenic and trust her own or anybody's mentality, however "educated," to prevent the consequences. And when the assertion is made, as by the before-mentioned doctor, that when this belief becomes widespread, storms and other natural phenomena may be controlled, this "Christian science" becomes impious, arrogating to itself powers possessed only by the Almighty in controlling and directing the fixed laws which govern all the phenomena of nature. The mode of treatment, here, by these "mind curers," is to sit with the back to the patient, and by the exercise of mental strength on part of the physician, "take the disease" from the sufferer, without manipulation or medicine (but not without money or without price). The physician may sit in Boston and cure his patient in Detroit. But this aspiring to cure disease when patient and physician are half the width of a continent apart, one "sending will-power through space like a cannon ball," is carrying matters—no, mind,—literally too far. It is such extravagant and unrea-

sonable claims that disgust reflective people with the whole scheme. Professor Swing says: "To call it—the mind cure—a general practice of medicine is to attempt to make a part equal the whole. * * * In the hands of the extremists it is made one of the delusions of the world; but in the hands of the wise and moderate it is a tonic that will displace a vast amount of quinine and wild cherry biters. * * * Will, energy, medicine, fasting, good air, good food, good water, are all friends of health, but no one of these is master of the whole field of ailment. He will act most wisely who employs all these causes at different times of need."

Already mischief has been done by extremists. In a children's hospital in St. Louis the babies were left without care or medicine, because if God, the grand principle of all healing, wished them to live they would do so without human intervention. In a suburb of Boston a physician's certificate of cause of death, received for record, read: "Primary cause, Bright's disease; secondary cause, Christian scientists." To "think you're well and you *are* well," the definition given by a convert, will not do in cases of actual and acute disease. Few of us would care to attack pneumonia with the mind cure. We ought to make the mind govern the body and not the body the mind, and a great "means to the end" is to forget self in thought for others. We may summon our will power and mental energy to vanquish ill health and compel them to rouse the nerve centre; they are potent aids to good nursing and the pharmacopoeia; it is a duty to ourselves and our friends to strengthen the means employed to restore us to health, but we must not carry our methods to a *reductio absurdum*.

BEATRICE

WEDDING ETIQUETTE.

For quiet home weddings the choice of fabrics for the wedding dress is given to the very thin organdy muslin, to be trimmed with a very little lace. The China silks at \$1 25 per yard make very pretty dresses for a trousseau, as they need little trimming. A surah silk is almost indispensable, either for the best dress, or if the trousseau is more full the traveling dress. For a traveling suit a tailor made dress of wool goods in light quality, of very quiet color, brown, dark blue or grey, should be chosen. A pretty straw hat or bonnet finishes the costume. If the traveling dress is to be worn during the ceremony it should be rather more elaborately made. White stockings and white slippers are worn with the white bridal toilette. A very few natural flowers, white, are worn. The bride only wears white gloves, the groom wears none, even at church weddings. The "best man" has charge of the groom's hat, which he holds during the ceremony, and he sometimes holds a pair of white gloves also, but they are not worn. At quiet but yet very elegant church weddings, only the bride and her attendants appear without bonnets; but if a reception follows immediately, the more in-

imate friends of the parties are invited to come to church without their bonnets, and this is considered a great compliment. It is a pretty fashion to have two little girls precede the bridal party up the church aisle. They are to be dressed in white, with blue sashes and blue shoulder knots, and sometimes carry baskets of flowers. At a stylish wedding the mother of the bride should wear a trained dress. Where there are a number of bridesmaids, all wear white for summer weddings, and each pair wear ribbons to match. Thus if there are six bridesmaids two will wear rose hued ribbons, two blue, and two pale green. The flowers carried will be also "paired;" only one variety of blossom is used in a cluster.

FOR THE GIRLS.

A very pretty new lamp shade is made of a bright handkerchief with a hole in the middle and shirred around the top. Tassels are hung from the four corners, and four hang from the top over the sides.

A pretty and not expensive cover for a library table can be made of a square of dark blue, green or maroon felt, large enough to hang over the edge five inches all around. Cut the edges into teeth two inches wide and three inches long, leaving the ends straight, and pointing them at the ends; work a daisy or star with gold colored silk on the right side of every other scallop, then turn the cloth and work the same pattern on the wrong side of the alternate ones, pinking the edge with a single scallop pinking iron. Turn the reversed teeth upon the right side, fastening them down with the stitch known as crow's foot, done in gold or blue floss in each pinked scallop. Bind the other teeth with silk gailon and sew a chenille or worsted ball upon each. Fit the cover at each corner by cutting out a small square, or by slashing it and turning in a piece each side of the opening and lace together with small cord.

A very tasteful ornament for the parlor wall is a black satin banner upon which is painted a spray of white morning glories. The top should have a gold twisted rod, and the bottom should be trimmed with a row of black and gold chenille balls. It should hang from an old gold satin ribbon.

A very stylish epergne for holding grapes is contrived of a wooden butter bowl mounted on four little legs, the whole being heavily gilded and supplied with a gilded wicker trellis, on which the grapes are hung with intertwined leaves and vine.

Cushions stuffed with pine, hemlock and spruce are now in fashion. They make fragrant and useful ornaments for parlors and bedrooms, and are particularly grateful to people suffering with lung troubles or headache. The pine needles are stripped from the boughs, and the hemlock and spruce broke into small pieces. A muslin bag, the size of the cushion or pillow, is first used as a covering, and then another one of silk, satin or plush is added. One of the prettiest of the kind is made of pine green satin with a back of plush of the same shade.

A few drops of vasoline rubbed into the surface of a pad composed of three or four thicknesses of canton flannel will cleanse an old silk hat, and will also keep a new one in good condition much longer than can be done when a hot iron is used. The hot iron takes the life out of the silk, whereas the vasoline preserves it.

One of the many good uses to which rods and rings are now put is to hold a washstand splasher, and the arrangement is especially desirable, as it can be taken down and put up again so easily. The splashes are made of a straight piece of linen crash, raveled out on each end and knotted to form fringe. Above the fringe embroider in outline any pleasing design, on opposite sides of the ends, so that when folded the embroidery will all be on the right side. One end is then folded over about one-third of the length. Work as many eyelet-holes on the upper part of the fold as you need rings, and fasten a small screw-hook in the bottom of each ring on which to alip the eyelets, and in this way hold the splasher in place.

HINTS ON NURSING THE SICK.

A "Trained Nurse," writing to the *Country Gentleman* on caring for the sick in country homes, speaks of the necessity of fresh air in the sick room, and tells us how to admit it and yet prevent that bugbear to most people, a "draft." She says:

"In order to have the air of a room pure, it is not necessary to have a current of cold air blowing directly on the sick bed. If the windows are not arranged to open at the top, one can easily be made to do so by removing the cleats that are nailed on the window-frame to support the upper sash. It can be kept in place by a stick inside, one end resting on the upper part of the lower sash and the other against the top sash; the length of this stick determines the width of the opening. If a strip of stout flannel is nailed over this aperture, which should be usually about an inch wide, there will be a constant supply of fresh air admitted, and no draft. The flannel ought to be four inches wide, to permit the window to be lowered to that extent when necessary. If the temperature outside is very low, more cold air will be let in by this plan than can be conveniently warmed. It is then best to have a piece of wood, about three inches high, the exact width of the window, and place it under the lower sash. An open fire is invaluable as a ventilator; when there is a fire-place in the room, it should always be used. If it is necessary to make a fire in a close stove, an iron or tin vessel, filled with water, should be kept on the stove, and never allowed to be less than two-thirds full. If the disease is infectious, a tablespoonful of carbolic acid solution, and a teaspoonful of spirits of turpentine, should be added to every quart of water. The temperature ought not to be lower than 68 deg., or higher than 72 deg., and a thermometer is indispensable by which to regulate it.

"In cases of fever, frequent baths are ordered by the doctor to assist in cooling the skin, and in any disease, one should be administered from time to time for the sake of cleanliness. The function of the skin, in removing impurities from the body, is most important, and it cannot perform its office properly unless its millions of pores are kept open and free to act. When this is not done, its proper

work is thrown upon other organs, which in sickness have enough to do to attend to their own business. Before giving a bath, the window should be closed and the room made warm. Have ready a basin of water, soap, a piece of soft cloth and a couple of towels. Place the patient on a double blanket, with another over him; removing the night dress, pass the hand under the upper blanket, bathe a small portion of the body, and wipe dry before proceeding farther, until the whole has been gone over; then replace the night dress, and remove the blankets, taking care to keep the sick person covered. All this can be done under a blanket without the least exposure. Persons ill with inflammation of the lungs have been bathed in this way with only good results."

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How the heels of the boys' socks do wear out, to be sure! What sighs the big holes call forth on mending day! There's no patent on a home made "heel protector," made of chamois skin, a bit of soft buckskin, or even a couple of thicknesses of stout linen or drilling, with the edges turned together and sewed over and over, secured in place by a bit of elastic tape. Cut the protector the shape and a trifle larger than the heel of the stocking; it will take much of the wear that grinds out the heel, and save work and hosiery.

THE nuns at Montreal, who do exquisitely fine needlework, mend fine hose after a fashion which may be new to many of our readers: First, cut the hole evenly, taking off all the ragged bits and leaving the smooth sides. Now, with fine sewing silk, pick up the stitches, or loops, at the top and bottom, to keep them from dropping; then, with yarn the right color, darn across one way, not pulling the thread too tight or leaving it slack. Now put the needle into a loop at the upper edge, and work a chain stitch across to the opposite edge, taking in the cross threads as you go, just as if you were embroidering on a fabric. This will be rather too much work for large holes in coarse socks, but for the silk and lisle hose so much worn at present, will make the darns less conspicuous.

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The nuns at Montreal, who do exquisitely fine needlework, mend fine hose after a fashion which may be new to many of our readers: First, cut the hole evenly, taking off all the ragged bits and leaving the smooth sides. Now, with fine sewing silk, pick up the stitches, or loops, at the top and bottom, to keep them from dropping; then, with yarn the right color, darn across one way, not pulling the thread too tight or leaving it slack. Now put the needle into a loop at the upper edge, and work a chain stitch across to the opposite edge, taking in the cross threads as you go, just as if you were embroidering on a fabric. This will be rather too much work for large holes in coarse socks, but for the silk and lisle hose so much worn at present, will make the darns less conspicuous.

FANNY FIELD cleans a carpet by the following manner, which she details in the *Ohio Farmer*: "Have the carpet taken up, thoroughly beaten, and put back in place. The next morning, or some other pleasant morning, put two tablespoonfuls of beef-gali and one table-

spoonful of ammonia in a pail of clean, hot water, take a clean, stiff scrubbing brush, begin at one corner of the room, scrub a small portion, wipe dry with a woolen cloth, and then do another portion in the same way. Go over the whole surface of the carpet in this way. Be careful not to wet the carpet through. If the carpet is very much soiled or large it will take two or three pails of water to clean it thoroughly. When done, open the windows and do not use the room until the carpet is thoroughly dry. It is some work to clean carpets this way, but if the work is properly done they will look like new; and really there is no other 'best way' to clean a nice carpet as it should be cleaned. The beef-gall can be obtained of the butcher. Send a wide-mouthed bottle to the shop and ask them to empty several gall bladders into it. Salt it and keep in a cool place."

A CORRESPONDENT of the *American Agriculturist* tells how to replace the bottoms of old cane-seated chairs:

"Two balls of 'wool-twine' will be sufficient to bottom six chairs. Cut the old cane bottom from the frame, and clear all the holes from bits of cane, etc. Thread a long, stout darning needle with a piece of strong twine (carpet-warps is best); knot the ends; loop this twine around the end of a piece of the wool-twine, five or six yards long, tie a large knot in the end, to prevent drawing through; begin by passing the needle up through the back corner hole at the left. Use only opposite holes, leaving the excess of holes at the front to be filled in crosswise from the sides, and run the twine forward and back until all the holes are filled; then work in the same manner from right to left. Every hole being filled, again work it from front to back, and lastly, from right to left, weaving, as in making cloth. Do not draw the threads very tight the first time over, or it will be very hard to weave the last two times across. As often as you finish a piece of cord, tie another firmly to it, leaving the knot under the frame. Finish by fastening a piece of the wool twine around the top of the frame, and binding at each alternate hole by means of a piece of twine. Finally, go over the work, pressing the pairs of threads closely together, which will leave it plaited in large and small spaces, and greatly add to the even appearance of the work."

SCRAPS.

In making inquiries concerning former friends and acquaintances of an old friend whom I recently visited, I was obliged to notice the frequent repetition of the statement "in miserable health," "just able to keep round," "sick most of the time." Why is it, I have since asked myself many times, that so many of our farmers' wives and daughters have such poor health? I have been casting about for adequate cause, in much perplexity. Farm life, hygienists tell us, is healthful, with its adjuncts of good food, fresh air and out door exercise. What then can be the reason so many engaged in it are, if not invalids, yet far from well? I should like to have some of our correspondents give their views on the subject.

It was Locke's idea that the infantile mind is like a blank, unwritten page, a

piece of pure white paper on which we can trace such characters as we will. Under this idea virtues and faults are alike the result of training, thus placing a fearful responsibility upon parents and all who have to do with the child in his earlier years, a responsibility infinitely greater than is legitimately theirs. But Locke himself was compelled to abandon this position as untenable, and admit that moral qualities and mental peculiarities are transmissible from parents to children. Not more surely are family features reproduced in baby faces than are mental and spiritual traits and characteristics in young minds. We are forced to recognize the law of heredity, working even to the third and fourth generation. How often we see some trait of character in a child which was peculiar to a grand-parent! How we are startled and shocked at evidence of the perpetuation of some bad quality, some frailty of a parent in a child! Owen Meredith says:

"Long ere the child had left its mother's knee,
The web of the man's character is spun;
Those future paths, no living eye may see,
Ere life's beginning were by Fate begun;
And all the living do and all they be,
Proceeds from what the dead have been or done,
For Fate hath no finality on earth."

To Clean Black Lace.

Place the lace on a clean table; have one teaspoonful of powdered borax dissolved in a quart of hot water; take a soft brush and use the borax water freely; after all the grease spots or soiled places have been removed use plenty of warm water with a sponge; go all over the places so as to rinse off all the borax water; place the lace—while damp and after picking out nicely—between pieces of old black silk or cashmere and press with a warm iron until dry; be careful not to use a hot iron.

Black laces of all kinds may also be cleaned by alcohol. Throw them bodily into the liquid; churn them up and down till they foam; if very dusty use the second dose of alcohol; squeeze them out, "spat" them, pull out the edges, lay them between brown paper, smooth and straight; leave under a weight till dry; do not iron.

"AMBER" reports she has tried with success a method of making frosting for cake without eggs. She boiled one cup of sugar with one-third of a cup of sweet milk. When cool, flavor with lemon or vanilla, and spread on the cake. Do not let it get too cool or it will harden. It is a good plan to stir it until it is right to spread.

Useful Recipes.

A GOOD PIE CRUST.—Put one pound of fine flour on the paste board; rub into it three-quarters of a pound of good, fresh butter, until it is entirely free from lumps. Make a hole in the centre of the flour, and put into it a good pinch of salt, one teaspoonful of lemon juice, and the yolk of one egg. Add sufficient cold water to form the whole into a smooth, light paste, using a knife for the purpose. Keep the board well floured to prevent the paste from sticking to it. When of a right consistency,

roll it out with two or three gentle rolls, to the thickness of a quarter of an inch, always being careful to turn the rough edges into the middle while rolling.

SALT PORK FRITTERS.—Slice a pound of salt pork in pieces about a quarter of inch thick; put three or four of the slices into a frying-pan and slowly fry them until all the drippings are extracted, for the purpose of frying the fritters; then roll the rest of the pork in Indian meal, and fry them in the pork drippings; in the same pan, and at the same time, fry slices of cold, boiled mush, and serve them on the dish with the fried salt pork.

HARD SOAP.—A correspondent asks for a recipe for hard soap. Perhaps the following, from the *Chicago Inter-Ocean*, will prove reliable, as it is vouched for by that paper as being excellent: Six pounds of washing soda, three pounds of unslacked lime; put together and pour on four gallons of boiling water; let it stand until clear; then drain off and put in six pounds of clean fat and boil until it hardens (about two hours) over a slow fire. While boiling add two gallons of cold water which you have poured on the alkaline mixture, letting this also settle before using. Add when there is danger of the soap's boiling over. Tiy the consistency by cooling a little, and when it will harden readily stir in a handful of salt and take the soap from the fire; pour in deep earthen dishes, and when it is quite hard cut into bars and put on boards to dry. This makes forty pounds of good hard soap.

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